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the Sanhedrin discussed only such matters as could stand in a Roman indictment, why was so much time spent in investigating the words about rebuilding the Temple?

A few matters of detail. The use of the Fourth Gospel on pp. 73 f. and 216 f. is uncritical, in contrast to the treatment elsewhere. To the passages that indicate some Jewish jurisdiction in criminal cases there should be added II Cor. 11:24 (pp. 164-72). The rending of the high priest's garments (p. 200) was an act carefully prescribed by law, and one that had nothing to do with any emotion felt (*Sanh.* 7:5). The distinction drawn in chap. ii between "religious" and "civil" Jewish uses is very difficult to define. A somewhat more copious citation of authorities would have been useful; such phrases as "one writer asks—" "wherefore it has been said—" (pp. 132 f.) are tantalizingly vague. But there is an excellent bibliography.

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CONSTANTINE THE GREAT AND CHRISTIANITY¹

Notwithstanding the vast amount of literature which has been produced concerning Constantine, the above-named discussion of the first Christian emperor in his relation to the Christian church will fulfil a useful service for the historical student. The very abundance of the material makes necessary just such work as Dr. Coleman has here done. Literature upon Constantine, the author tells us, has been almost steadily produced since the beginning of his reign. And yet the many theories which have been advanced by historians of all periods since, concerning the genuineness and the nature of his conversion to Christianity and the influence of his reign upon the Christian church, have created a problem which can find solution only on the basis of a re-examination of all original evidence in the light of the criticisms of modern scholarship. To this task Dr. Coleman has devoted the first part of his book, in which he discusses the historical Constantine in his relation to Christianity. The work will serve as an admirable introduction to the field. The product of American, English, and Continental scholars from Gibbon to the present day has been carefully considered. The theory of Otto Seeck, put forward in 1891, to the effect that there

¹ *Constantine the Great and Christianity.* By Christopher Bush Coleman. New York: Columbia University Press, 1914. 258 pages. \$2.50.

was no Edict of Milan, and the controversy it provoked, are thoroughly reviewed. The original data are adequately presented and handled, the evidence of the legislation of Constantine, his coinage, the inscriptions, his recorded utterances, and the histories concerning him, are all brought under review.

Dr. Coleman's summary of the religious position of Constantine (p. 94) is as follows:

He was at first a pagan inclined towards monotheism, and friendly in his attitude towards the Christians. In his government he extended more and more favors and privileges to the Christians, and before 323 put Christianity on a level with official paganism. After 323, when he was sole emperor, he used his imperial influence very extensively for Christianity and against paganism. Personally he allied himself to the church organization, without joining himself to it, associated immediately with Christian priests, took part in councils and identified himself in sympathy with church affairs so far as ceremonies and preservation of unity were concerned. He professed belief in that religion as a whole, in the lordship of the Christian God over the world, in his revelation through Christ, and in his providence over his people.

He believed that his own remarkable successes were miraculously furthered by his use of Christian symbols and by his course toward the church. He was by no means above reproach in either his private or his public life. He probably prepared for death by a resolution to live a better and more Christian life if he recovered from his illness, and by entering the church through a momentary catechumenate and through baptism.

Dr. Coleman feels that the historian has not finished with Constantine when he has treated only of the historical facts; like the "three Johns" in the "Autocrat" of Oliver Wendell Holmes there are three Constantines who have each in his place exerted a powerful influence on the history of the church. The "historical ghost" of Constantine must be made to walk, that is, the legends and the forgery connected with his name, for, says the author, "after a legend becomes crystallized its history is significant. . . . An accepted legend has just as much influence as an accepted historical truth."

Part II has to do with the legends of the life of Constantine.

From the work of Eusebius, the first of the legend-makers, the different stories of the conversion and baptism of Constantine are traced, with an appreciation of their influence, and also a critical discussion of their content.

The "Donation of Constantine" and the various refutations thereof form the subject-matter of Part III. A great deal of interesting and valuable material is placed ready to the hand of the interested student.

An appendix gives the texts of documents connected with the history of the *Constitutum Constantini* and the "Donation."

The ample index and the thoroughly complete bibliography add not a little to the value of the work.

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THE FOUNDATION OF MODERN RELIGION¹

The book bearing this title contains the Cole Lectures for 1916, delivered before Vanderbilt University. The author is an English scholar of considerable distinction. In the six lectures included in the work he has fully sustained his reputation.

His foundation is the mediaeval period. The first lecture deals with the church and its task in the Middle Ages. It was an arduous task—dealing with the downfall of the Western Empire, the inrush of the Barbarians, with all the accompanying confusion and apparent loss of everything that civilization had gained. To this day the fall of the Western Empire remains an inscrutable mystery. Of one thing, however, the author is convinced—there was in it a deep spiritual significance, for there was an essential antagonism between Christ and Caesar. The fall of the Eastern Empire and the triumph of Islam is an even greater problem. The Roman concept, he says, which had worked marvels in reducing chaos to order was almost identical in expression and aim with its modern imitation, the German *Kultur*. These selected examples show that the task of the church was difficult.

The second lecture, on the dawning of the missionary consciousness of the church, is a natural sequence. The church could accomplish her task only by bringing the heathen within her fold. "In the West it was the struggle of assimilation of discordant elements. . . . In the East it was the repulse of an alien religion." The lecture in considerable detail traces the steps by which these goals were reached.

The ideals and antagonistic forces of the Middle Ages are the subject of the third lecture. In the preceding lecture "attention has been confined to the external side of these heroic enterprises. . . . In the present lecture we propose to look at their intension; to discover the causes of the church's power as a civilizing factor, then to pass to an analysis of the effect of the mission efforts upon the social and ethical development

¹ *The Foundation of Modern Religion*. By Herbert B. Workman. New York: Revell, 1916. 249 pages. \$1.25.